C 184 d 20

A treatise wherin is moost plainlye expressed howe the bysshops of Rome with their good will, haue giuen vs gere to play withal, to kepe vs blynde styll.

5

Mery without lightnes, sadde without mistrust
Sober without dulnes, charitable without disdaining
To feare but not to be desperate, how so euer it be discust
To procede and not to go backward, thy promises ar ful iust
If all men shulde hide thy glory, then who shall do thy wyll
I am loth to offende my bretherne, yet to speke it, nedes I must
We haue many thinges to play withal to kepe vs blynde styll.

Fayne wolde I please all, that be here both yonge and olde
But not to displease all, the lorde whiche put this in my herte
Then singe, why syngest not, blushe not, be thou bolde
What skylleth who be against the, yf the lorde take thy parte,
Thou knowest for the truthe, yf thou suffer paine and smarte
Thy rewarde is graunted the, thy soule shall neuer spyll
Tell them in this syllable, and from him do not start
We haue many thinges to play withal, to kepe vs blynde styll

Where is any so bonde, as those that wyll not be free
Where is there more ignorauncе, then vanities to desyre
Where is there blinder people, then those that wyl not se
Where is there any so deffe, as those that wyll not here
What thinges is more dome, then the tonge that wyll not stere
Whome find ye more slower, then them of a frowarde wyll
It appereth by the scripture, that so few to it drawe nere
We haue many thinges to playe withall to kepe vs blynd styl

The common people playnlye do beleue
That god made all their ceremonies, whiche are playne lyes,
God neuer made them, this dare I wel preue
And who so trusteth vnto them all scripture he denies
They were dreaming popes of rome, which did the first deuise
Euery one put to a pese the scripture to disnil
As children must haue apples, that for any thynge cryes
Euche gere we haue to playe withall, to kepe vs blynd styll

They will not preache gods worde, for it is nothinge lauer.
It bringeth in no profittes, possessions, and landes
Moreouer than it openeth all their beggary
Therefore wolde they burne all those that take in handes
So thei might haue their purpose, to kepe vs still in bandes
whom god hath made free, to be bonde them vntil
Otherwise shall thei be heretikes howe so euer the matter stãd.
suche gere we haue to playe withall, to kepe vs blinde still

There was no suche vsage in the apostles time
But preachinge of gods worde in euery sondry place
Tyll Phocas the false emperour, with a certaine shrine
Made rome the heade churche for monye to deface
A voice in the ayre at that time hard was
which said this, trust me truely vntyll
Poison is entred into the chirch alas.
Thus they haue geuen vs gere to playe withal styll.

Then was goddes worde hid vnder captiuite
And the glorious lordship of the bysshops at that tym ẽ chose
Athousande yeres after christes natiuite
It was spred abrode and openly disclosed
Tyll great Satan, out of prison was losed
Then Babilon as an habytacion of deuyls began to thryll
To the seate of foule spirites all thinges so disposed
They geue vs gere to playe withall, to kepe vs blynde still

Then come our holy father of rome, full of flyflappes.
with his rable of ruttets, in their robes thus araied
with miters and with hattes, with hoodes and with cappes
with coniskinnes and catestailes, and lappets low lade
with coules and with crownes, disguised and disnaide
from Christes congregation, them selues to distill
with rochettes and with raines to be honored, and obaide
Suche bables we haue to playe withal, to kepe vs blynd sty

Thou fau ours gods, worde, that full wel I dospye
I wolde demaunde a question which makes me oft to muse
Who made all their ceremonies, they obserue so diligentlye
Forsakinge goddes worde so gladly them to vse
For god neuer made them he doth them al refuse (their gil
They were dreamynge popes of Rome, for the maintenaũce of
Wonders prety inuentions, them selues for to excuse
Suche thinges we haue to playe wal, to kepe vs blynde still.

What popes made the ceremonies, fain wold I haue declared
Medle not with their articles, do not them bewraye
I am the more sorier suche thinges shulde be spared
Flesche is somewhat fraile, which is compelled to obaye
But as far as I dare, I wyll declare, if I may
For poore pers plowman by this baggage is lyke to spill
It hath ben their properties this many alonge daye
To geue vs gere to playe withall, to kepe vs blynde styll

Who made their holy dayes, faine wolde I knowe
That dyd pope felix, this tale is full trewe
Who made prayenge to siantes as ye trowe
That dyd Honorius, as a congerer and a Jewe
Who made their images be breffe and ensue
That dyd Constantine their tabernacles il
Then god neuer made them, as I do take in bewe
No these are thinges to playe withal, to kepe vs blynde styll.

Gregory was the first that ceremonies dyd make
Bhabanianus made the belles ringinge
Pope Leo made their impnes as their decrees spake
Urbanianus our lady matens to it ioynyng
Vitelianus made their organs and other singinge
Pope Stephanus made their sensinge of the smoke doth smel
Sabbatus their processiõs, with many vain thiges indrigig
Such thinges we haue to play wal, to kepe vs blynde still

¶ Pope alexander he made their holy water
Pasculus made their reliques for an entent
Honorius made their Letany, thus procedeth our matter
Theolisphorus for soth he made their lente
And the saterday vigil made the first pope innocente
Pope leo made the friday for skill
Calixtus their embringe dayes did inuent
Thus they brought in gere to play wal, & to kepe vs blind still

¶ Theodorus made the pascall at easter as is the gise
Gregory the. vii. their saint vigilles and rogation
Pope Auela the first of the name made their lent seruice
Mamertus made gange weke from stacion to station. (cion
virgilius made Candelmas daye, whiche they cal the purifica
Theodorus made their wekes with many a burninge candell
Sargius made their shrines, Phelix their dedicacion
All this geue we haue to playe withall, & kepe vs blynde still

¶ Pope Boniface the forth for to encrease their roles
All Halow daye, that made he for his share
For mony out of purgatory to fetche out soules
Then Jhon the. xix. thought to put to his warde
All soules day that he began to rare
Or elles had not their merket ben worth a quyll
For lacke of lokinge to se nothinge to do them skar
that they maye haue their gere to playe withal and kepe they
blynde styl

¶ At the pestilente counsell of Latranye.
There they made confession their merket to maintayne
Pease lest thou speke wordes amonge them to many
It is one of the Articles thou must nedes refrayne
Why sholde I deny the truth for feare of death or payne
I tell you a pope made it, ye here me saye none yll
Yf any thrust for my bloude, to haue me on say it agayne
The same shalbe required at his handes, & yet he shalbe blin
(st

Enough the popes made them, yet the bysshops dothe declare
That they are the kinges ceremonies, thus they do vs shewe
In dede the kinge is supreme head, of the church euery where
But the popes made this baggage, all the worlde doth know
Thoughe they make the kinge author till the wind blowe
In hope of a chaunge, at the length to haue their will
Yet al men of godly iudgemet, their iuggelyng spieth I trow
Suche trinkettes we haue to playe wall, to kepe vs blynd stil

They wil not preache goddes worde truelye, neuer a letter
So lowely the lubbers, their Idolatry doth vope.
Ye neuer sawe theues, plye their matters better
To robbe god of his glory, to set out their god the pope
Howe they crouche and how they crepe, reuerently vnder cope
So diligently, so besely, to fede them in their fill
A sorte of rauenynge wolues, full noughtely do they hope
Suche beggary we haue to play withal to kepe vs blynde still

The apostels vsed no ceremonies, ỳ scripture maketh rehersal
But as pore men, they traueled from place to place
Preachinge goddes worde, to the worlde vniuersall
Louingly vyd they our sauiour Christ imbrace
They were not called lordes nor maisters in no case
Nether lorde, bysshop, nor maister parson with their will
Where nowe they leue christe, and follow a wronge trase
They geue vs other gere to play withal, to kepe vs blynd stil

Christ commaunded preaching, when he departed from hence
And baptime to his apostles, is it thus or no.
But these robbers for monye, all thinges defines
As Lucifers disciples, marke howe they do
proclaime them for heretikes, that to the pope is a fo
or againste his traditions, all vertue to spyll
Thus may they call christ an heretike also
for he vsed no suche baggage, to kepe the people blynde still

neuer lenied images, nor dyd to them crouche nor kneele
He neuer went on procession, with cope cros, or candelsticke
nor saide latin seruice, note this verye wel
he neuer shaued his crowne, nor gaue orders that I can tel
Nor neuer set in confession, hores to byll
He neuer preached purgatory, nor of pardones men to pyll
yet was he no heretike, thoughe with them they blynde the peo
ple styll
Christ neuer honored idolles, nor dyd to them any homage
He neuer redde in beder olles, to praye for the deade
He neuer solde praier nor saide mas to haue wages
He neuer babled mattens, nor songe euensonge in no stede
He neuer forbare flesh on the fridaye, as the pope hath vs bed
He neuer ordeined lent, or aduent, nor yet saterday vigill
he neuer dyd but preache, and with his worde the people fedd
yet was he no heretique thoughe they blinde the people styll

Christ neuer halowed churche, nor chalcis as it telles
He neuer halowed Asches by no maner of condicion
He neuer sanctified palme, candels nor belles
he neuer conjured holy water, nor vsed no superstition
He neuer vsed no suche kinde of Illusion
He neuer caried banner ouer dale nor hyll
he neuer kyssed reliques nor bones, but for bad the with mon cion
yet was he no heretike, though they kepe vs blynde styll

Though christ call these thinges Idolatrye and Idelnes
Folyshe Ipocrisy, which doth the ignorauncte snare
yet sticke harde to your tradicions, and do not christ confess
Do as ye oughte him no seruice, agaynst him swell and swar
and saye that ye haue a maister whose marke & liuery ye war
that gyueth you better wages the gospel to hide and hyll
Then christ doth to preach it therfore sticke here to their ger
and crye out vpon them heretiks, and kepe them blynde styll

Lay on fagottes inough on them, haue no compassion
Shall they blaspheme our mother the holy churthe
The malignant madam, the whore of Abhominacion
The princes of Babylon the rote of fornication
who dare speake against her dignite to spyll
Sponse vnto Lucifer, sittinge in thyne exaltacion
Thou arte an impe to playe withall to kepe vs blynde styll

¶ Smylest thou not at thy ministers to se them take thy part
How they burne, & how they kil & play ỳ butchers for thy sake
To slay christian innocentes, with punishment paine & smart
As thy dere belqued children they do thy markettes make
They sell thy wares dere, they care not what they take
So that all their delite is in the voice of a myll
yet shall thou be fallen downe into the firy lake.
Then shalt thou no lenger kepe vs blynde styll.

¶ These are superstictous wares, ouer ỳ other mẽ selleth not
Balams brethren of ỳ bestes marke, are ỳ owners of his ware
They compel vs to bye them whether they wyll or not
or to hange vs, or burne vs these marchauntmẽ wil not spare
yet are they as mete for our saluacion as the grease of a bare
To take them as they hãdled thẽ, for their owne purpose and wyl
Judas coulde no more, to obtaine his share
Then to sell his owne maister, and dyed blynde styl

☞ These are the children of the malignaunte mother
Fat, proude, prokelinges and charmers that can charter
Tornebelled goddes, consenters to eache other.
To be wedlocke breakers and medlers of euery matter
Lyke a sort of Idel ipocrites, that holyly can patter
Defylers of virgins, persecutours, for to spil
Slayers of innocentes, and sodomyte that do skatter
They geue vs baggage to play withal to kepe vs blynd styll

o thou

¶ Yet thou hast of Dauyd sonnes of ange vpon the deall
To the triall of scripture, if thy baggage were forth brought
Then it shuld apere, deuelyshe errour and detest
Blasphemous beggary, witchery worse then noughte
The Pharises leuen, and lyes falsely taught
Adders egges, spiders webbes and lyers that doth thrysll
Stouble, chaffe cocle that the deuell first haue sought
Goddes people to playe withall to kepe them blynde kyll

¶ Tyrans and termigans how they pepe, & how they powp
As the chyldren of Pharo, that wil not ones yelde
Howe they bowe vnto their Idolles, stoupe ipocrite stoupe
Successors of Jeroboam that wickedly do kyll
Holyfarnus felowship coastly hath compiled
As the sonnes of Herode, innocentes bloude dyd spyll
Like mytered mahoundes, all clenes hath defiled
And geue vs baggage to playe withall, to kepe vs blynd styl

There is no heresy, these lubbers can finde
But that which speakes against their abhominable lyues
yf it reproue the popes lawes, or their ceremonies blynde
So dylygent they are to burne thē, that such a thing cōtriue
Christ neuer burned man nor prisoned them with gines
The Apostles neuer persecuted no man with their wyll
Beholde Balams marke, how he for his maister striues,
And giue vs papistry to play withal, to kepe vs blynde styl

¶ But speake against goddes testament, & say ẏ it is nough
Call it the newe learninge, against it mocke and skorne
Speake against all the miracles that euer christ wrought
That ones euell saye thou doest neither euen normorne
Speake not agaynst their father the pope as I haue said be
Or against his tradicions, whith all vertue doth spyl forn
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That ones euell saye thou doest neither euen normorne
Speake not agaynst their father the pope as I haue said be
Or against his tradicions, whith all vertue doth spyl forth
They will crye out vpon the heretikes as men were forlorne
And persecute the with violence, to kept the blynd styll

For all our gratious kinge, of his high benevolent
Towardes his lovinge subiectes, the scripture set at large
Marke how mad they are, and how loth to consent
That it shulde be declared, they can none of that clargy
But if there come an iniunction that maketh w their spiritual
Downe for the byshops, any scripture to distill (charge
Lorde how they crake it euery sonday at large
Duche gere we haue to playe withall to kepe vs blynd still

They haue good consideraunce, and many of them gathers
That it was longe, or they coulde this gere together catche
This beggary was the workes, more. xx. romish fathers
Do that one of them was cloutinge to a patche
Bd shall this gere perishe or dispatche
In a litle lokinge to, that were very ill
Accuse them of heresy, in euery corner lay watche
And let them haue their gere againe, to playe withall still

And tel the plaine innocentes, as the pope byd them deuise
Seue them straite monicion, byd them beware and take hede
Of this new lernyng which doth the pope dispite
Say they speake against prayer fastinge and almos dede
Because they wil not fast, as their holy father doth them lede
To praye as the Ipocrites and phariseis vpō the market hyll
Handle your matters craftely. as workemen that wolde spede
Of your deuilish purpose, to kepe them blynd styll.

If we shulde fast as christ biddeth vs, there is no tyme appoin
Nether friday nor imbring day this is once iust (ted
It was inuented by the shauelinges annointed
Thus to condemne Christ, and their beggary folow muste
Christ byddeth vs faste from sinne, filth, and fleshly lust
And the occasion of the same that sturreth vs to any yll
But the shameles shauelinges, hath it otherwise discuste
And geue vs gere to playe withal, to kepe vs blinde still.

Mariage is not mete for them they haue founde it contrar
They maye take whores, and other mens wiues
ye hard not me report conuenient them to mary
God forbyd that holy orders shulde so miscarye.
To haue a wife of his owne, as it is the lorde goddes will
I speake not against their articles, let no man with me vary
They are the children of their mother, the whorish church still

¶ Though mariage by god, was first instituted in paradis
Though Christ was borne vnder it as a thing most laudabl
Thoughe Christ hath made it holy, in this wise
Thoughe Paule in the scripture, calleth it honorable
though with Abraham, Isacke, and Jacob, it was cõmendabl
Though Christ bad all men take wiues to auoide ill
Yet is it not mete for this holy annointed rable
they will haue whores to playe withall to kepe vs blynde stil

¶ What good doth these wolues, I wold demand this thing
But slaye christen innocentes, and goddes wordes despise
they may better be forborne for any frutes they bringe
Then cormorauntes, kites, crowes or yet pies
ye serpentes, todes, knottes or flyes
Adders snakes that of the poison of the death doth fill
Doth vs more good, then these lubbers with their lyes
that we haue of them to playe withal, to kepe vs blynde

How they blare & how they bellow like bulles, calues or shep
In a foren language, and no man knowes what
Not their owne blynde preistes, which doth their cures kep
they are as wise in it as pus my kat
At te deum he must stand vp, he knoweth full well that
Lykewise at magnificat and kirieleyson knele
And make curtesy at certaine impnes, to doffe his cap or hatt
For an example to the people to kepe vs blynde still

But this question shalbe asked them, as a generall rule to fele
Doest ye not beleue. as the holy church doth teche the (do knele
Standest thou not vp when they stand vp, & knele when they
Dost thou not cap when they do cap, & crouch with kne & hele
And doest thou not beleue in the high in the how, & in the hyll
hast thou not done dere reuerence to holy church, & thy dutye
o take all thinges mekely & willigly to be blide stil euery dele

Yf he graunt not vnto this he shall be had in quorum
f he humble him selfe mekely, their loues he doth win
Then ego soluo te with remissionem peccatorum,
And so to be made as clene of thrift as of sinne
ye sittes out a lusty lyage, to cause him to obbaye his gyn
o craftely he clokes it, for feare it sholde spill
s the lubber wolde fly to heauen so holyly he wolde begynne
To geue vs beggery to playe withal, to kepe vs blynde styll.

The honest lawes of princes, to obaye we are al bounde
By the commaundement of god, as Peter and Paule spake
Agreing with their scriptures, theron taking their groude,
For the correction of euell doers, rightuousnes to awake
when ye were the ministers of my kingdō, ye did it vndertake
e kept not the law of rightuousnes, my preceptes to fulfill
lessed are those that suffer for rightuousnes sake
nd wo be vnto them that persecute, to blynde the people still

The bishops haue gotte one good shild, the people for to stig
wherefore they must be slayne, or eis their bagage obey (ye kig
e ye speketh against their beggary, they say he speketh against
hus gods seruāte & his true subiectes, ar brought out ye way
hat are truer men then they yf their hartes were knowē I say
nd wold his grace as moch helth perchāce w more good wil
Then they for al their flatering outwardlye fraye
For they geue vs gere to play w al, to kepe vs blind styl,

These glorious glotõs, that wil robbe god with sclaũder &
No man speketh against the workes, that the gospell preue
But these lowsy lubbers wares, that we are constrayned to by
The workes of god, & the workes of ỳ pope, a sunder I wil try
these are the workes that god commaunded all men to ful fyl
then shall ye know the popes workes wherfore ỳ innocẽts dy
Then this gere shall downe awaye which kepes vs blynd sti

These are goddes workes and the frute of our saluacion
Fauour, frendshyp and also brotherly loue,
Shewinge mercy with pitie and compassion,
To be pore in spirite that paciens maye it proue
As innocent as the lambe, as gentle as the doue
Gentlenesse, mekenes, longe sufferinge with will
Temperaunce, sobrietye, chastite doth behoue
To expell all their beggary, and not to be blynde styll

These are goddes workes forsoth, I know none other.
An exceptable sacrifise to geue god thy hole harte
Then to offer to ỳ liuely Image, that is thy Christiã brother
The workes they call vpon is to make their owne mart
These workes they byd vs do, all other laide aparte
To flye from the scripture, & tell the people that it is yll
To folowe the deuelyshe desire, of their Romish harte
And geue vs gere to playe withal, to kepe vs blynde styll.

Come to mattens and euensõge, here is an holy matter
kepe styl your beades, & offer vp candels, w̃ al your old Idols
By prayenge to dead saintes. and takinge of holy water (try
Bearing of Palme taking of Ashes these workes, may not dy
Creping the crosse, pateng to pascall, this gere we must by,
And the idle bestowynge of holy dayes al this shall not skyl
Cõfesse thy synnes thou abominable theke which all scriptur
to take al thinges mekely & willigly to be blynd styl. doth dem

Garminge of churches, with chalyce and other chaffe
Buylding of chaunters, and prayeng for soules
Bowinge downe to Idolles, here is deuellysh draffe
Trentales and diriges, to make soules to laffe
These be the workes they call vpon, and sore they shall spill
With a thousande more superstition of suche ryffe raffe
We haue of them to playe withall, to kepe vs blynd still

¶ Let the proudest of them all saye that it is not true
That the popes made not this baggage that is before named
Let them reade these autors and to take a good vew
And if I be found fautye then let me be blamed
I shal name to you the bokes, wherin thei were first framed
Which is abhominable the christen soules to kill
Let them reade these writers, and all them maye be ashamed
To teache suche baggage, to kepe the people blynde styll

¶ Albertus Magnus, I wolde you haue him peruse
Blandus Beda, declareth it wonders well
Baptista Platina, openeth much of these newes.
Marcus Antonius, lykewise doth tell
Raphell Valataranus, sheweth right well
Boldorus Virgilius expresseth it by excellent skyll
All these demonstrates this gere was inuented at hell
And ye deuyl sent it vs to playe withal, to kepe vs blynde still.

¶ As for the holy marke, it was neuer found fautye
It is their holy vow of Babilon, their great maistres
With Si non caste, tamen caute
What it doth meane, let other men expresse
It was inuented by Agathan with great deuyllishnes
At Constantine the noble, saienge thus them vntyll
If thou canest not lyue chast, with ointment and greace
Take a whore secretely, and playe the theke styll

I con

I haue expulsed the pope, I pray you marke this rea...
And cõmaunded his name to be scraped, out of their beggery
he that spekes against his law, cõmits heresy & treasõ (bokes
It is a wonders matter, to se how this gere crokes
that god shewes this to the innocẽtes, to spy thẽ i their nokes
dawnsynge in nettes. whose rochettes they thynke doth hyll
I maruell they are not ashamed, of suche highe lokes
to here the peopelecry out vpon them, because they be blid styl.
of the deuyl
I haue spoken against no godly bishop, but those that are sent
we haue som vertuous men which godly hath intended
therefore if I haue spoken euell, beare witnes of the euell
yf I haue spoken well, I prayeyou be not offended
there is many thinges amis, let vs pray ẏ they may be amẽded
My pore carcas, shalbe at the kinges wyll
My soule I trust is Christes for it resplended
that I shulde forsake all blyndes, and walke in light styl.

☞ No man wyll dispise my earnest diligens
Though some men wyll saye that I haue railed
Because I haue rent, that they sponne
I dedicate this to those of a godly intelligence
Iesu preserue kynge Edwarde, kinge Henry the eightes son
my lady Mary, my lady, Elizabeth my deuty I wil haue done
with the honorable counsel: this thinge they may fulfyl
To proceed forwarde: as they haue begon.
Not only to expulse the pope but his law that blindeth vs still

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